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way of intuitionism are easily overcome by utilitarian socialism. Archbishop Whateley's "fallacy of objections" is also applicable here. For even if it could be proved beyond a doubt that great evils are bound up with a socialistic order of society, this would yet by no means prove that socialism is unjustifiable. It would first have to be shown clearly that the evils of the present social system are less than those growing out of a socialistic order of society. The controversy between optimism and pessimism bears also on our subject, for the man, belonging to the propertied class, who has a pessimistic view of human nature, can hardly become a socialist. Father Cathrein, it seems, belongs to the ranks of those whom Kurt Falk, in his remarkable pamphlet, "*Die Bestrebungen der Sozialdemokratie*" (Nürnberg, Woerlein & Co., 1891.), calls the choir of blasphemers of mankind.

We do not hesitate to recommend this generally concrete and interesting volume to the attention of Socialists and Nationalists. It is always useful to look carefully into the criticisms of an intelligent antagonist.

A book much talked about, and which is strongly attacked by Father Cathrein, has appeared in its ninth edition,—viz., "*Die Frau und der Socialismus*," (Stuttgart, Dietz, 1891.)

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LA RELIGION BASÉE SUR LA MORALE. Choix de discours publiés par les Sociétés pour la culture morale. Traduits en français, avec l'autorisation des auteurs, et précédés d'un Aperçu de l'histoire du mouvement moral. Par P. Hoffmann, Professor à l'Université de Gand. Paris: Librairie Fischbacher, Rue de Seine, 33, 1891. (Pp. 357.)

Professor P. Hoffmann has done a great service to those who are unacquainted with the English or German languages by translating into French a series of brilliant and powerful lectures delivered before different Societies for Ethical Culture. The ethical movement, which will forever reflect credit on this century, will thus be able to appeal to a wider circle. The deep-felt want of a new faith built on firm scientific ground, the desire for a living moral *credo* at one with the whole range of modern ideas, finds valuable nourishment and a warm call to practical satisfaction in the lucid thought of the American and English societies for ethical culture. And the gist of this thought is represented accurately and attractively in the introduction (pp. 1-45) which the translator has prefixed to the volume. "A sketch of the ethical movement in America" is given there, largely based on W. L. Sheldon's "Sketch of the History of the Ethical Culture Movement." In it we have delineated with historical accuracy the gradual development of the conception of a purely moral religion, the modest beginnings towards the realization of this conception, and, lastly, the victorious and hopeful results as well as the methods which have until now constituted the practical power of this movement. The introduction acquaints the reader not only with the nature and main tendency of the new moral-religious convictions, but serves also as a guide to those who might care to found a society on a similar basis.

After enumerating the philanthropic undertakings of the ethical societies, the author of this useful introduction justly adds, "Undoubtedly, this achievement is considerable, if regard be had to the short space of time that has elapsed since

the formation of these societies, and to the relatively small number of persons of which they are composed. It proves a moral enthusiasm quite uncommon, and gives the most promising hopes of progress. We are convinced that the practical undertakings will spread in every direction. New ways of doing good will be discovered, as some have been discovered already. Moral discovery has still a vast field open. Who can say beforehand what it may not succeed in bringing to light?" (p. 42.) And further, "All these things go to prove that the ethical societies are really above parties and creeds, and that they really represent a superior principle to that of the old religions. We shall, therefore, be singularly mistaken if their theory is not that of the future" (p. 43).

The lectures which M. Hoffmann has given to the public in a French garb are the following: "Need of a New Moral Movement in Religion" (Felix Adler), "The Basis of the Ethical Movement" (W. M. Salter), "The Success and Failure of Liberalism" (S. B. Weston), "Sketch of a Religion based on Ethics" (Felix Adler), "Ethical Religion" (W. M. Salter), "Ethical Culture as a Religion for the People" (Stanton Coit), "The Conscience" (Felix Adler), "What is a Moral Act?" (W. M. Salter), "The Four Forms of Suffering" (Felix Adler), "How to build up the Inner Life" (Stanton Coit).

I do not doubt that this translation, satisfying a general want as it does, will contribute much towards spreading the noble views of life which find a beautiful expression in these lectures.

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THE ELEMENTS OF POLITICS. By Henry Sidgwick, author of "The Methods of Ethics" and "The Principles of Political Economy." London and New York: Macmillan & Co., 1891.

The term "Elements" is a little startling, applied to a volume of 632 rather closely-printed octavo pages. Professor Sidgwick cannot mean that his book is one for beginners. In the "Preface" he explains that his purpose is to "expound, within a convenient compass, and in as systematic a form as the subject-matter might admit, the chief general considerations that enter into the rational discussion of political questions in modern states." We must, therefore, understand "Elements" in the sense of "Principles." And yet such a title does not appear to describe the contents of the work quite correctly. On the one hand, the author avoids raising philosophical questions which might seem to lie at the basis of political discussions, such as, *e.g.*, What do we mean by the individual, and what is the ultimate relation between individual and social ends?—a question to which some sort of answer, unfortunately not always the same answer, is tacitly assumed in all ordinary discussions about the functions of government. On the other hand, the author does consider many questions of practical politics with a fulness of detail, only limited by the statement of them in abstract terms. In fact, many parts of the treatise remind one strongly of such a book as Mr. Sydney Buxton's *Hand-book to Political Questions of the Day, with the Arguments on either side*, the difference being that Professor Sidgwick states the arguments in a way that would apply to some other constitutions besides that of Great Britain, that the opposing arguments are not marked off to the eye but are interlaced with one